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CONNECTION BETWEEN SOCIALISM AND SPIRITUALISM.

I.

Two great subjects challenge the world's thought to-day—Socialism and Spiritualism. At first glance they may appear widely divergent in object and scope: the one taking cognizance of man's conditions in this world, and seeking to improve his industrial and social relations; the other taking cognizance of an invisible world, and seeking to establish intimate relations with its inhabitants. But on closer examination they will be found to sustain very close and inter-dependent relations—to constitute, in fact, an indissoluble unity.

For what does Socialism signify but the unity of the race and of all its interests—the solidarity of humanity? But if there is a world of invisible beings there can be no such unity, no such solidarity, unless both worlds are included. How important, then, is Spiritualism to the Socialist—how important that he should know whether all the generations of the past are still living, and what his relations are, not only to his particular friends and acquaintances who have passed from sight, but to all the good and true that have ever lived. If they are still alive, it is folly to talk about the solidarity of the race, and yet ignore the greater part of it. We are superficial Socialists unless we seek to establish relations with the vast “multitude that no man can number” who have preceded the present generation, if we believe them still living; and if we are in doubt on this point we should seek by all available means a solution of the question. We should be justly charged with narrow-mindedness and superficiality if, while talking about the solidarity of mankind, we refused to listen to the evidences that men inhabit other countries than our own, or, having been convinced of the fact, to enter into friendly intercourse with them. For similar reasons, we are open to the same charge if we refuse to examine the proofs of the existence of beings like ourselves inhabiting another world, or, convinced of their existence, to have any communication with them. Our international relations must be extended so as to include foreign worlds as well as foreign countries.

Then if we look at the question historically—study the facts of the past and present—evidences of the inseparable relations of Socialism and Spiritualism multiply on every hand. We see, in the first place, that the very beginning of Socialism in this world was the direct result of influences proceeding from the invisible world. There would have been no communism of property among believers on the day of Pentecost had not the Spirit of God first touched their hearts with power. The same agency that converted three thousand souls made them of one heart, and swept away all claims of indi-

vidual ownership. The entire transaction was a spiritual one; the power which accomplished it “came upon them, . . . as of a mighty, rushing wind.” So that for that great first manifestation of Communism at least we are indebted to the invisible world, or, in other words, to Spiritualism.

Then, secondly, it is to be noted that nearly or quite all the successful Communities of the present day recognize their connection with an afflatus from the spiritual world, and their dependence upon it for guidance and success.

Thus Shakerism bases its entire system of Socialism upon its Spiritualism. Ann Lee, its founder, claimed “to have seen the Lord Jesus Christ in his glory,” to “have had astounding visions and divine manifestations,” so that “the whole spiritual world seemed displayed before her.” Her doctrines were to her and her disciples revelations from heaven; and it was by a special revelation that she was “directed to repair to America”—a revelation “confirmed by signs, visions and extraordinary manifestations.” The spirit, she affirmed, revealed to her that after her departure her disciples would be gathered into order; and the spirit also disclosed to her other things that would come to pass, such as the great Kentucky revival and the establishment of Shaker Societies in the southwest. She may have been imposed upon by spirits claiming to be divine; but that does not affect the main question under consideration, of the relation of Socialism to the spirit-world. This relation the Shakers have always recognized. More than fifty years after their founder's death the great movement of modern Spiritualism began among them. “In 1837,” says Elder Frederick Evans, “there was an influx from the spirit-world, extending throughout all the eighteen Societies, and making media by the dozen. ‘The spirits,’ he adds, ‘declared again and again that when they had done their work among the Shakers, they would do a work in the world of such magnitude that not a place nor a hamlet upon earth should remain unvisited by them.’” The more remarkable physical manifestation of the spirits are no longer experienced by the Shakers, but they nevertheless recognize the agency of spirits in their affairs, and their mediums are continually receiving from the invisible world “millennial hymns of praise.”

The great Amana Community have had a succession of mediums for their leaders, and are to-day governed in all important affairs by the word of counsel which comes to them from the invisible world. They say, “In the New Testament we read that the disciples were filled with the Holy Ghost; but the same God lives now, and it is reasonable to believe that he inspires his followers now as then, and that he will lead his people in these days as in those by the words of his inspiration. He leads us in spiritual matters, and in those temporal concerns which affect our spiritual life. Inspiration directed us to come to America, and to leave Eben-Ezer for Iowa,” etc. They call their mediums “Instruments,” and believe they are special vessels of grace chosen and fitted by the Lord. Their present Instrument is a woman who is very aged, and yet her words are received with the greatest reverence. They call themselves the “True Inspiration Congregations,” and claim a record of inspirations extending back over one hundred and fifty years.

The Rappites, Zoarites, and Aurora-Bethelites, all claim to sustain some intimate relation to the spiritual world—to have received their peculiar doctrines by the aid of inspiration in the past, and to be guided in all their important affairs by higher wisdom than their own.

Not only do the different Communities claim a spiritual origin, but it is a matter of fact that many or most of them had their birth in revivals. A genuine revival of religious earnestness preceded the organization of the Shaker Societies in nearly every instance. This was as true of Enfield, Harvard, Canterbury, and other eastern Societies, as of those gathered in the midst of the great Kentucky revival.

Perfectionism, which furnished the material for the Putney, Oneida and Wallingford Communities, was an

outgrowth of the great revival of 1834, and its Communities have all been located on old revival ground.

And it can not be doubted that revivals have prepared the way for both Spiritualism and Socialism. In fact, Revivalism and Spiritualism are essentially identical. They are both outbursts from the invisible world. They both lift men above mere material things and subject them to influences that are supernal. The character of these influences and their varying results need not be considered. The Spiritualists get signals from the invisible world by a variety of methods; the Revivalists employ different agencies and especially rely upon prayer; but every man who believes in specific answers to prayer, as all the old Revivalists did, is a Spiritualist, and, so far as his prayers are effectual, a medium; and all the great phenomena of revivals—the “descent of the Spirit,” the “Baptism of the Spirit,” “Conversion,” etc., are Spiritualistic. We may distinguish three forms of Spiritualism—Modern Spiritualism, Revival Spiritualism, and the Spiritualism of the Primitive Church; but they are all one in the recognition of the invisible world and of its accessibility; and they are all one in that they tend toward Socialism. Socialism is everywhere at work among modern Spiritualists, and almost as much an object of interest with them as Spiritualism itself. The revivals, as we have seen, often result in the formation of Communities; and the Spiritualism of the Primitive Church in a single day formed the model Community of three thousand souls.

Thus it is plain, not only that Socialism and Spiritualism are closely connected, but Revivalism and Spiritualism also; and further, that all three are coöperating in effecting the grand result desired by Revivalists, Spiritualists and Socialists, namely, the unity of the whole human race, visible and invisible.

The AMERICAN SOCIALIST, in giving a share of its attention to Spiritualism, is therefore not departing from its legitimate sphere, but really discharging its duty as an exponent of general Socialism.

THE CONTEMPORARY SOCIALISM OF GERMANY.

GERMANY, according to a recent speech of Prince Bismarck, has two enemies to contend with. They are designated as the Black International and the Red International; or in other words, as Ultramontaniam and Socialism. In each of these the statesman sees an influence mortally hostile to the development of national independence and grandeur. A remarkable contrast, according to M. Emile de Laveleye, is presented by France and Germany with reference to these two great disturbing influences. In France, where contemporary Socialism was born and developed, the various sects which caused so much alarm in 1848 have almost entirely disappeared from public view. Even in the recent elections, conducted under a form of government supposed to be favorable to Socialist schemes, no great Socialist party has raised its banner or taken up a commanding position. In Germany on the other hand, where any thing like aggressive Socialism was until recently unknown, it has spread within the last few years with incredible rapidity, founding every-where propagandist centers, establishing numerous journals, organizing very many societies, holding regular private and public meetings, and finally obtaining many seats in the Imperial Parliament, and often giving a turning vote when other parties were nearly balanced in an electoral college. To arrest this disquieting advance a new article of the penal code, was presented to the Reichstag, to the effect that “whoever excites publicly one class of society against another, so as to disturb public order, or who in the same manner attacks the institutions of marriage, of the family, or of property, by speeches or public writings, shall be liable to the penalty of imprisonment.” In spite of the personal interference of Prince Bismarck and of the Minister of the Interior, no member rose to support the motion. It was received, the reports say, amid the laughter of the Assembly. In the course of the debate Count Eulenberg, Minister of the Interior

and delegate of Prussia to the Federal Council, in order to defend the proposed article, gave a clear account of the views of the Socialists of Germany at the present day. As the speaker was not contradicted by any member who might be expected to advocate Socialist tendencies, his representations may be taken as admittedly correct.

Before 1875 two powerful Socialist Associations existed in Germany. These were the General Association of the German Workmen (Allgemeine Deutsche Arbeiterverein) and the Democratic Workmen's Association (Demokratische Arbeiterverein). The former was founded in 1863 by Laesalle, and was principally active in Northern Germany. The second flourished principally in Saxony and South Germany, and was directed by two well-known members of the Reichstag, Messrs. Bebel and Liebknecht. The first was based on the principle of nationality, and claimed the intervention of the State in order to arrive gradually at a transformation of society. The second considered the interest of the working class as one common to different nations, and looked forward to attain its objects by a revolutionary movement of an international character. After long existing in a state of mutual hostility, these two associations, in May, 1875, amalgamated, in a Congress held at Gotha, under the title "Socialist Party of German Workmen" (Socialistische Arbeiterpartei Deutschlands), under the presidency of the deputy Hasenclever. The union does not appear to have been complete nor durable; for in the month of August "the General Association of German Workmen" held a separate meeting at Hamburg. The Congress of Gotha adopted a programme which incisively sketched out the chief aspirations of the German Socialists. Its symbol was to the following effect:—"Labor is the source of all wealth and of all civilization. As productive labor, in general, is only rendered possible by the existence of society, the total result of labor belongs to society; that is to say, to each member of the same, by the same right, and according to his reasonable wants—all being bound to work. In the present state of society the instruments of work are the monopoly of the capitalist class. Hence results a dependence, on the part of the working classes, which is the source of servitude and poverty in all forms. The emancipation of labor demands that the instruments of labor should become the common property of society, with social regulation of work, employment for general utility, and just reparation of the products of labor. The emancipation of labor must be the work of the working class, in face of which all other classes are but reactionary bodies." Starting from these postulates, the Socialist German Workman Party proposes for its object to found "the free State" and "the Socialist Society;" to abolish wages; to put an end to all forms of that action for which we have no exact English word, but which the French significantly term *exploitation*; and to abolish all political and social inequalities. The German Socialist party proposes, in the first instance, to keep within the framework of nationality, but regards the cause of the working class as every-where one and international. Thus it seeks to realize the brotherhood of all men."

This programme is not unlike that formulated in France in 1848 under the influence of M. Louis Blanc. The expression, "to every one according to his need," was then invented. The experience of the ateliers of the Luxembourg, although founded in a state of society which might have been regarded as most propitious for their establishment, showed how far mistrust and discord took the place of the expected harmony and fraternity. But the German Socialists do not confine themselves to the enunciation of general principles. The party enters the electoral lists as a combatant. It proposes definite measures in order to put theory into practice. It demands the formation of Socialist associations, aided by the State, under the democratic control of the people—that is to say, of the working classes. In this demand the German Socialists show themselves to be far in arrear of the English advocates of the co-operative movement, who more wisely have relied on their own energy, and not on State aid. The Germans further demand that these new State-supported associations shall be created on a scale of sufficient magnitude to control the Socialist organization of all kinds of labor. To effect this they claim the right of universal direct suffrage, for every citizen of the age of twenty, for all elections, whether of the State or of the commune; direct legislation, and decision of peace or war by the people; universal military service, and a citizen militia in place of a standing army; abolition of all laws that restrict the right of association or of free expression of opinion; gratuitous justice, rendered by the people; obligatory instruction; the general and equal education of all citizens by the State; and the declaration that religion is a matter of private concern alone; and,

finally, the Socialist organization of industry. Vague and uncertain as the latter expression is, it is remarkable that ideas which aim at the regeneration of human nature by the simple process of ignoring the ordinary mainsprings of human action have nowhere met with a more welcome reception than in Germany. For the speculative character of the people the prospect of a brilliant Utopia has an irresistible charm. Not only the working classes are fascinated by democratic romance, but the bourgeoisie are beginning to inquire whether these brilliant promises have not something solid for themselves. Socialism has penetrated the upper classes. It finds room in academies; it has invaded the chairs of universities; and it is from doctors and savans that the language now on the lips of the workman has been derived. They talk and speak of "mammonism" and of "capitalism" as the evil influences that enslave society. They re-echo, in sense if not in sound, the apophthegm, "Property is robbery." To form any correct conception of the source of these menacing phenomena it is requisite to study the literature which has smoothed the way for the annunciation of the Socialist gospel.—*Pall Mall Gazette*.

TRAMPS.

A correspondent, writing from one of the Shaker Societies, has this word to say about Tramps:

"The average number of tramps assisted at this place, thus far during 1876, is *ten per day*! Fed, clothed, or lodged, or all of these. We do not like them. We find the majority, though civil, very ungrateful. Some refuse to eat unless they can get warm food, which is not always convenient. I found two men taking breakfast at each of our four families on the same morning, and at an interval of less than half an hour. Perhaps the next they received was at O. C. Much food given is wasted by them on the roadside. I think a few, and only a few, of these are worthy."

Another correspondent says a word in their favor:

"The tramps are not all worthless vagabonds, destitute of every sense of cleanliness and self-respect. One notable exception came into our neighborhood yesterday. When we first saw him he had selected a position on the west side of Wallingford Lake some fifty rods from the highway, as his base of operations; and soon was seen marching into the water, with some article of apparel, which he rubbed away at until it was satisfactorily clean, now and then holding it out of the water and subjecting it to careful inspection for a moment, then plunging it down again for more thorough rubbing. Having finished its washing he carried it to the bank and hung it on the bushes, and returned with another article; and so on until his entire washing was completed. This took him an hour and a-half or more; and for an equal length of time he might have been seen seated on a rock diligently mending his wardrobe, his hand moving back and forth as he stitched, stitched away, on some old garment which, perchance, he would not in better days have thought of wearing. But he chose one of the loveliest of October days for his laundry work; the lake fairly glistening with beauty as it reflected the sun's bright rays; and we have no doubt he felt well repaid for his labor in the sense of cleanliness and renewed self-respect, with which he tramped on his way after he left our beautiful lakeside."

Wallingford, Conn., Oct. 25, 1876.

Still another, who is evidently of cosmopolitan tendencies, writes of the tramp in a broader vein:

"The London *Telegraph* thinks that America is getting to be an old country, in spite of the Centennial and the absence of baronial and ecclesiastical ruins in the land. The reason the *Telegraph* gives for this conclusion is, that tramps are abundant and troublesome. The tramp, then, is an indication of ripeness and maturity, in a nation, just as a few gray hairs or a small bald spot on one's crown, indicates that the man has attained to fullness of years, which entitles him to the respect of his fellow creatures. We trust, now that we have arrived at this dignity, that we shall be thought entitled to increased regard by the elder brotherhood of nations across the water."

USE AND ABUSE OF MACHINERY.

SOME time ago I read in a volume of the *Scientific American* that one person, with the lace machine, can do as much as 8,000 could in the old way, by hand. Being much interested in labor-saving machinery, I made a memorandum of it, hardly daring to believe that so vast an improvement could be brought about in the present state of machinery. But a friend called who had been an inventor and had had much practical ac-

quaintance with the warp-lace machine. He explained the operation of it so clearly as to leave no doubt of the correctness of the first statement; adding, at the same time, that it had done no good, for it had caused an enormous amount of useful material to be wasted in flimsy fabrics that only foster pride and vanity and a barbaric love of display.

Look at the sewing-machine! See what it has done! One woman with this machine can do as much sewing as a score of women could do one hundred years ago. "Very goot," replies a worthy German friend, "but if one woman can do so much as twenty did one hundred years ago, one woman now must have as much clotz as twenty did so long ago—so I must say leetle is gained but noise and rattle by all your machinery."

All will agree with the honest German, if the world must go on servilely receiving its fashions from Paris and the Empress Eugenie or her successors. But a time must come when such wonderful labor-saving machines will be put to better use—when the time they save will be devoted to the higher pursuits of art and education. Then they will become genuine blessings to humanity.

C. E.

TRANSCENDENTALISM IN NEW ENGLAND.*

II.

MR. FROTHINGHAM entitles his sixth chapter, "Transcendentalism in New England," and begins it as follows:

"The title of this chapter is in a sense misleading. For with some truth it may be said that there never was such a thing as Transcendentalism out of New England. In Germany and France there was a transcendental philosophy, held by cultivated men, taught in schools, and professed by many thoughtful and earnest people; but it never affected society in its organized institutions or practical interests. In Old England, this philosophy influenced poetry and art, but left the daily existence of men and women untouched. But in New England, the ideas entertained by the foreign thinkers took root in the native soil and blossomed out in every form of social life. The philosophy assumed full proportions, produced fruit according to its kind, created a new social order for itself, or rather showed what sort of social order it would create under favoring conditions. Its new heavens and new earth were made visible, if but for a moment and in a wintry season. Hence when we speak of Transcendentalism, we mean New England Transcendentalism."

"New England furnished the only plot of ground on the planet, where the transcendental philosophy had a chance to show what it was and what it proposed. The forms of life there were, in a measure, plastic. There were no immovable prejudices, no fixed and unalterable traditions. Laws and usages were fluent, malleable at all events. The sentiment of individual freedom was active; the truth was practically acknowledged, that it takes all sorts of people to make a world, and the many minds of the many men were respected. No orders of men, no aristocracies of intellect, no privileged classes of thought were established. The old world supplied such literature as there was, in science, law, philosophy, ethics, theology; but an astonishing intellectual activity seized upon it, dealt with it in genuine democratic fashion, classified it, accepted it, dismissed it, paying no undue regard to its foreign reputation. Experiments in thought and life, of even audacious description, were made, not in defiance of precedent—for precedent was hardly respected enough to be defied—but in innocent unconsciousness of precedent. A feeling was abroad that all things must be new in the new world. There was call for immediate application of ideas to life. In the old world thoughts remained cloistered a generation before any questioned their bearing on public or private affairs. In the new world, the thinker was called on to justify himself on the spot by building an engine, and setting something in motion. The test of a truth was its availability. The popular faith in the capacities of men to make states, laws, religions for themselves, supplied a ground work for the new philosophy. The philosophy of sensation, making great account as it did, of circumstances, arrangements, customs, usages, rules of education and discipline, was alien and disagreeable to people who, having just emancipated themselves from political dependence on the mother country, were full of confidence in their ability to set up society for themselves. The philosophy that laid its foundations in human nature, and placed stress on the organic capacities and endowments of the mind, was as congenial as the opposite system was foreign. Every native New Englander was at heart, whether he suspected it or not radically and instinctively a disciple of Fichte or Schelling, of Cousin or Jouffroy."

"The religion of New England was Protestant and of the most intellectual type. Romanism had no hold on the thinking people of Boston. None beside the Irish laboring and menial classes were Catholics, and their religion was regarded as the lowest form of ceremonial superstition. The Congregational system favored individuality of thought and action. The orthodox theology, in spite of its arbitrary character and fixed type of supernaturalism, exercised its professors severely in speculative questions, and furnished occasions for discernment and criticism which made reason all but supreme over faith. This theology too had its purely spiritual side—nay, it was essentially spiritual. Its root ran back into Platonism, and its flower was a mysticism which, on the intellectual side, bordered closely on Transcendentalism. The charge that the Trinitarian system, in its distinguishing features, was of Platonic, and not of Jewish origin, was a confession that it was born of the noblest idealism of the race. So in truth it was, and so well-instructed Trinitarians will confess that it was. The Platonic philosophy being transcendental in its essence and tendency, communicated this character to Christian speculation. The skeletons of

*"TRANSCENDENTALISM IN NEW ENGLAND. A HISTORY." By Octavius Brooks Frothingham. New-York, 1876. G. P. Putnam's Sons.

ancient polemics were buried deep beneath the soil of orthodoxy, and were not supposed to be a part of the structure of modern beliefs, but there nevertheless they were. The living faith of New England, in its spiritual aspects betrayed its ancestry. The speculation had become Christian, the powers claimed by pagan philosophers for the mind were ascribed to the influences of the Holy Spirit and the truths revealed in consciousness were truths of the Gospel: but the fact of immediate communication between the soul of the believer and its Christ was so earnestly insisted on, the sympathy was represented as being of so kindred and organic a nature, that in reading the works of the masters of New England theology, it requires an effort to forget that the speculative basis of their faith was not the natural basis of the philosopher, but the supernatural one of the believer. The spiritual writings of Jonathan Edwards, the "Treaties on the Religious Affections" especially, breathe the sweetest spirit of idealism. Indeed, whenever orthodoxy spread its wings and rose into the region of faith, it lost itself in the sphere where the human soul and the divine were in full concurrence. Transcendentalism simply claimed for all men what Protestant Christianity claimed for its own elect."

In the last paragraph of this extract Mr. Frothingham touches on a point in the history of New England Transcendentalism, which he has hardly made enough of. The movement was primarily of indigenous growth, and was the flowering out of tendencies that had long been in existence and gathering strength. The transcendental philosophy and literature of Europe came in, providentially, just in time to help on the final birth, and help on the education in infancy, but they were in no just sense the responsible parents. The intellect of New England had been fertilized by Revivalism; and Transcendentalism, like Perfectionism, was born in the very years when one of the most wonderful revivals ever known within its borders swept over the land. In 1832 Transcendentalism was in embryo, in 1838-40 it was full born. In 1832 Ralph Waldo Emerson, who may be taken as the central representative Transcendentalist, had been for some time pastor of a church in Boston. In that year he broke ground in the direction of new views by preaching a sermon on the Communion Supper, in which he stated the reasons why he could no longer administer that ordinance, and by resigning his pastorate. In 1836 he published his first volume—"Nature." In his letter of resignation he had said: "Our faith in the great truths of the New Testament makes the change of places and circumstances of less account to us, by fixing our attention on that which is unalterable. I am no longer your minister, but am not the less engaged, I hope, to the love and service of the same eternal cause, the advancement, namely, of the Kingdom of God in the hearts of men. The tie that binds each of us to that cause is not created by our connection, and cannot be hurt by our separation. To me as one disciple, is the ministry of truth, as far as I can discern and declare it, committed; and I desire to live nowhere and no longer than that grace of God is imparted to me—the liberty to seek and the liberty to utter it." Four years later, in "Nature," he declared his allegiance to Idealism and the Spiritual life. In 1825 A. Bronson Alcott was teaching school on original and ideal principles in Connecticut; in 1834 he was recognized in Boston as the peer of the ablest intellects who were studying Transcendentalism; in 1837 he, rather than Mr. Emerson, was the reputed leader of the Transcendentalists. In 1832 George Ripley was the pastor of a church in Boston; in 1836 he was writing and reviewing in the interest of the new idealism; in 1838 he was translating and publishing German literature and philosophy; in 1841 he resigned his ministry to take up the work of founding and leading transcendental Socialism at Brook Farm. In 1832 Margaret Fuller began studying Fichte and Jacobi; in 1840 she was one of the editors of that unique exponent of Transcendentalism, the *Dial*. Some time in the same period Theodore Parker joined the Transcendental ranks. These five: Emerson the seer, Alcott the mystic, Miss Fuller the critic, Parker the preacher, and Ripley the man of letters, are designated and described by Mr. Frothingham as the leaders and representatives of the Transcendental movement. Their conversions to the movement all took place in the revival decade.

There is good evidence for regarding 1834, the year in which New England Revivalism culminated, as the birth year of New England Transcendentalism. In that year, James Walker, afterwards President of Harvard University, printed in the *Christian Examiner* an address, which was the same year published as a tract, by the American Unitarian Association, entitled, "The Philosophy of Man's Spiritual Nature in regard to the foundations of Faith." In this address he took frankly the transcendental ground, contending:

"That the existence of those spiritual faculties and capacities which are assumed as the foundation of religion in the soul of man, is attested, and put beyond controversy by the revelations of consciousness; that religion in the soul, consisting as it does, of a manifestation and development of these spiritual faculties and capacities, is as much a reality in itself,

and enters as essentially into our idea of a perfect man, as the corresponding manifestation and development of the reasoning faculties, a sense of justice, or the affections of sympathy and benevolence; and that from the acknowledged existence and reality of spiritual impressions or perceptions, we may and do assume the existence and reality of the spiritual world; just as from the acknowledged existence and reality of sensible impressions or perceptions, we may and do assume the existence and realities of the sensible world."

From this date the progress of the movement was very rapid. It came as an original afflatus. It was in the air, and like the "jocund day," touched with its light and beauty all the mountain-tops of the intellectual world. The sensitive, spiritual element in the New England nature, bred, nurtured and developed by a hundred years of revival influences, had in it the fitting receptivity to the new influx. For a century the spirit and philosophy of Jonathan Edwards had been abroad in the land. His ideas had been the intellectual and religious food of the people. From him may be traced the primal impulse of New England Transcendentalism. In intellectual power Edwards equaled Kant; in spiritual sensitiveness and perception he was the peer of Jacobi. Long before Kant had reached manhood, Edwards had studied philosophy, had mastered and answered Locke. Locke's doctrine that all knowledge or truth is derived from sensation and reflection he discarded as "a low, miserable notion of spiritual sense." He held that there was an "eye of the soul" to which was given the "beatific vision," as to the eye of the body was given the vision of outward things. "The soul has in itself those powers capable of apprehending objects, especially spiritual objects, without looking through the windows of the outward senses. This is a more perfect way of perception than by the eyes of the body. We are so accustomed and habituated to depend upon our senses, and our intellectual powers are so neglected and disused, that we are ready to conceive that seeing things with the bodily eyes is the most perfect way of apprehending them. But it is not so; the eye of the soul is vastly more perfect than the eye of the body." "There are," he said, "two kinds of knowledge of divine truth, viz., *speculative* and *practical*, or in other terms, *natural* and *spiritual*. The former remains only in the head. No other faculty but the understanding is concerned in it. It consists in having a natural or rational knowledge of the things of religion or such a knowledge as is to be obtained by the exercise of our own faculties without any special illumination of the Spirit of God. The latter rests not entirely in the head, nor in the speculative ideas of things, but the heart is concerned in it: it principally consists in the sense of the heart. The mere intellect, without the will or the inclination, is not the seat of it. And it may not only be called seeing, but feeling and tasting." "He that sees the divine, transcendent, supreme glory of those things which are divine, does, as it were, know their divinity intuitively; he not only *argues*, but *sees* that they are divine." "A clear apprehension of things spiritual" he called by the name of "light," and traced its source not to "the external senses," not to the "inferior powers," but to "a new principle," the "divine nature in the soul." "There is," he said, "such a thing as a spiritual and divine light imparted immediately to the soul by God, of a different nature from that obtained by natural means." "Holy affections are not heat without light; but evermore arise from some information of the understanding, some spiritual instruction that the mind receives, some light or actual knowledge," and such knowledge is not derived from the senses, but descends from above and "is a kind of emanation of God's beauty;" "it is the image and participation of God's own knowledge of himself;" knowledge which it "is beyond man's power to obtain by the mere strength of his natural reason"—i. e., derived by the understanding from knowledge received through the senses—"but depends on the sense of the heart," the intuitive faculty that looks inward.

Such was the philosophy, combined with the spiritual afflatus of revivalism, upon which the mind of New England had been nurtured. To this philosophy and afflatus the importation from Germany and England, important, interesting and magnetic as it was, could only be secondary. The ground had already been plowed deep, the seed sown and germinated. The trans-oceanic influences came only to help on the growth, modify the development and the harvest. This is evident if we study Emerson as a representative Transcendentalist. He is an original New England product, as distinct from any thing European, even from Carlyle with whom he is often compared, as the New England trailing arbutus is from the wild flowers of the Grampians or the Black Forest. And Emerson himself confirms the idea that New England Transcendentalism was not primarily a

European importation, in his Boston lecture on "Transcendentalism," in 1842:

"The first thing we have to say respecting what are called *new views*, here in New England at the present time, is, that they are not new, but the very oldest of thoughts cast into the mold of these new times. What is popularly called Transcendentalism among us, is Idealism: Idealism as it appears in 1842."

"The Transcendentalist adopts the whole connection of spiritual doctrine. He believes in miracles, in the perpetual openness of the human mind to new influx of light and power; he believes in inspiration and in ecstasy. He wishes that the spiritual principle should be suffered to demonstrate itself to the end, in all possible applications to the state of man, without the admission of any thing unspiritual; that is, any thing positive, dogmatic, personal. Thus the spiritual measure of inspiration is the depth of the thought, and not the man who said it. And so he resists all attempts to palm other rules and measures on the spirit than its own."

"The Idealism of the present day acquired the name Transcendental, from the use of that term by Immanuel Kant of Königsberg, who replied to the skeptical philosophy of Locke, who insisted that there was nothing in the intellect which was not previously in the experience of the senses, by showing that there was a very important class of ideas, or imperative forms, which did not come by experience, but through which experience was acquired; that these were intuitions of the mind itself; and he denominated them *Transcendental* forms. The extraordinary profoundness and precision of that man's thinking have given vogue to his nomenclature, in Europe and America, to that extent that whatever belongs to the class of intuitive thought, is popularly called at the present day *Transcendental*."

In thus clearing up the origin of New England Transcendentalism we prepare the way for a juster estimate of its merits, and for a revival of interest in all the good that it did or is yet to do.

TOBACCO SMOKING.

By trying the effect of tobacco smoke on lower animals, we can obtain an idea of its influence on ourselves. Small insects are stupefied rapidly, but recover in fresh air. Cold-blooded animals succumb slowly to the smoke, birds rapidly. Some animals, such as the goat, can eat tobacco with impunity; but none escape the effects of the fumes. Persons suffer most from tobacco while learning to smoke. Dr. Richardson says that the spasmodic seizures are sometimes terrible, especially in boys. There is a sensation of imminent death, the heart nearly ceases to beat, and sharp pains shoot through the chest. Examination of inferior animals under such conditions shows that "the brain is pale and empty of blood; the stomach reddened in round spots, so raised and pile-like that they resemble patches of Utrecht velvet." The blood is preternaturally fluid, the lungs are as pale as those of a dead calf, and the heart is feebly trembling: such is the primary action of one's first cigar.

After a time, however, the body becomes accustomed to the influences of the poison; and with the exception of constant functional disturbances (owing to the excretory organs, notably the kidneys, being compelled to do work not essential to their duties), no distressing results are felt. There are numerous instances where the evil effects are scarcely appreciable, the physical and nervous constitution of the smoker being capable of resisting the influence. In many cases copious salivation attends smoking, and in this circumstance the opponents of tobacco have found a strong argument. Still, either to expectorate or not to do so is a choice of two evils. In the latter case the result is to swallow the saliva charged with poisonous matter; in the former, the saliva needed to prepare food for digestion is lost, and besides, as it contains salts of lime in solution, the effect is to produce large formations of tartar on the teeth. "Smoker's sore throat" is a special irritable state of the mucous membrane induced by cigar smoking, which soon disappears when the habit is broken off. Tobacco smoke does not produce consumption or bronchitis, but it tends to aggravate both maladies. Its effects on the organs of sense is to cause, in the extreme degree, dilations of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina, with other and analogous symptoms affecting the ear, namely, inability to define sounds clearly, and the occurrence of a sharp, ringing sound like that of a whistle or bell. Its effect on the brain is to impair the activity of that organ and to oppress it if it be duly nourished, but to soothe it if it be exhausted. It leads to paralysis in the volitional and in the sympathetic or organic nerves, and to over-secretion from the glandular structures. Science was not wise enough to prepare so formidable an indictment of the nicotian weed as the above in King James' time, else that monarch might have had better ground than his personal dislike for stigmatizing the habit of smoking as a "custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

And yet, despite all that Science can say, the habit is increasing. Two centuries ago the Turks regarded smoking as a religious offense, and paraded a smoker through the streets of Constantinople with his pipe stuck through his nose as a warning to others. Who can disconnect the Turk now from the ideas of chibouque or nargileh, or fragrant Latakia? Look at the best cigar wrappers the world can

produce, raised on tobacco fields in the heart of New England, where the Puritan fathers once visited the direst of blue-law vengeance on the wretch who profaned His Maker's handiwork by "making a chimney of his nostrils." The value of our tobacco crop last year reached nearly \$30,000,000. We consume annually some 75,000 hogsheads of the leaf; we imported about 83,000 bales of cigars, etc., from Cuba in 1875.

What is the end of it all? Effects on individuals likewise affect communities; these in turn influence the nation. No person that smokes can be in perfect health, and an imperfect organism cannot reproduce a perfect one. Therefore it is logical to conclude that, were smoking the practice of every individual of a nation, then that people would degenerate into a physically inferior race. It would follow moreover, that, in those countries where smoking is most practiced, a lower physical, and consequently lower intellectual development must be found. Such, we think, will be conceded to be true of Spain, of Cuba, of Portugal, of Turkey, of Greece, and of the South American countries, where those who are addicted to the habit vastly outnumber those who do not smoke.—*Scientific American*.

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 2, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

We published last week an article showing the aims and purposes of the great co-operative movement in England. This week we copy from the *Pall Mall Gazette* a paper descriptive of the Socialistic movement which is agitating Germany. It is not by any means the kind of Socialism we are advocating, but the article shows what a powerful reaction there is in the Old World against the oppressive phases of existing forms of society. It is to be noticed that the character of the present great Socialistic movements in different parts of the world corresponds to that of the different governments and conditions of society under which they are forced to develop. Thus, under the stern monarchy of Germany, in which Prince Bismarck's iron will rules the State, those who aim at a reorganization of society are obliged to take on a political character and combat the government by their votes. These German Socialists have their representatives in the Reichstag, and the pressure of governmental influence is so evidently against them that they are forced in self-protection to assume a certain rugged, almost martial manner, which appears rude and unrefined to those who do not have the same obstructions to overcome. Under the milder and more favoring government of England the Socialistic afflatus leads into peaceful co-operation in business, with a good outlook towards all the economies and educational advantages of friendly combination. In our own country, under a republican government and with a less despotic public social opinion, Socialism takes a still more exalted position, undertaking to reorganize the Home and bring about a state of unselfish Communism. But while there is this great difference in the developments of Socialism in different countries, it is still true that in each country the Socialistic party is striving for a higher civilization than that by which it is surrounded. This is as true of Germany and France as of England or the United States, and this is why the movement gains continually, and takes a stronger hold on the minds and hearts of thinking people. It is an advance in refinement and general culture, and can not help but grow.

The Archbishop of Canterbury, moved by what is an admitted danger, has been delivering a charge to the clergy of his diocese in seven daily parts. In it he dwells upon the vast departure from traditional Christianity which, having established itself on the Continent, is seriously threatening the Churches in England. Says the Archbishop: "On the Continent either you have atheistical philosophers, or you have superstitious devotees; you have all the men, except the priests, against the truth of Christ, and all the women, with the priests, taking refuge in some debased form of Christianity which can scarcely hold its own against the growing intelligence of the age." The *Jewish World*, the most widely-circulated newspaper among the English Jews, while endorsing the statements of the Archbishop, also declares that similar tendencies are manifesting themselves in the religious community which it repre-

sents. Its language is, that "the intellectual tendencies of the age threaten as mischievously the faith of Judaism as that of any other system," and that in incredible numbers their younger members are rapidly drifting away from the religious moorings which fondly held their parents."

We infer from the energetic treatment which the Primate and other leading churchmen in England are bestowing on the spirit of skepticism, and from the similar agitation of the issues between the men of science and of religion in this country, that the controversy which has of late years been rising is not altogether a bad thing. If it lead both parties to examine their foundations and institute useful self-criticisms it will serve one very good end; for this is precisely what is needed. An honest course of self-examination and thorough criticism of their own methods might go far towards reconciling the two parties. The Archbishop's remedy consists in the earnest study of the Bible, aided by "a learned, able, religious, and zealous clergy."

THE Baroness Burdett-Coutts, who is one of the richest and also one of the most philanthropic women of England, is making an effort to obtain an Act of Parliament which shall protect children from the cruelty of persons who have been convicted of offenses against them. At present it often happens that a parent or step-parent is convicted of ill-using a child by violence or neglect, and punished by imprisonment; but when the term of punishment is ended the child at once comes again under the control of such natural guardian, to be worse treated, perhaps, than before. The Baroness protests that this is wrong. She believes that persons who have been convicted of ill-treating infants or children in any way should never thereafter be permitted to assume the rights over them which they formerly possessed. She would have such persons held accountable to the State for their acts, and subject to some regular surveillance. The difficulty is to do this without releasing them from liability for the children's support. The ground which the English papers take in discussing the matter is, that where the situation of the child under its natural parent or guardian is such that its health will be prejudiced, or that it is likely to grow up to a career of infamy and crime, the State has a right to step in and insist upon a proper treatment and education. This is the true attitude, aside from such precedents as are furnished in the case of "tickets-of-leave," wards in Chancery, etc., which her ladyship cites. The principle that society and the State have some rights in the treatment and education of every child will, we think, be more fully recognized as civilization advances. It is a principle which can profitably be carried farther than to cases of abuse arising from drunkenness or gross depravity.

DR. TALMAGE, of the Brooklyn Tabernacle, secured a large audience a Sunday or two ago by inviting Martin Farquhar Tupper to occupy his pulpit, and read thence his poem on immortality. As an occasional arrangement this is a good example for clergymen to follow, whose ministrations are thinly attended, and would no doubt result in largely increasing the number of church-going population in any town or city where such a system should be adopted. Why should not every pastor consider it his business to combine instruction and entertainment with his religious exercises in such a way as to make the weekly gathering a cheerful and attractive affair, which will be looked forward to with pleasure, instead of as a rather irksome but necessary duty? We believe that something of this kind has been attempted in one or two instances, with marked success, and are inclined to think the practice will finally spread and become generally popular.

THE English papers chronicle the first conviction under the Vivisection Act lately passed by the British Parliament. On the 18th of August, three days after the Act went into force, one Dr. Abrath advertised a lecture on antimony, to be accompanied by experiments on animals showing the effects of poisons. The Society for the Prevention of Cruelty to Animals promptly interfered to prevent the exhibition, and prosecuted the doctor for advertising it contrary to the statute. A short time ago the trial was had and the defendant was convicted and fined one shilling and cost.

The principle on which the Vivisection Act is founded is a good one. While it is fully admitted that science has a right to experiment on living animals in the interest of humanity, and that lectures illustrated by experiments in vivisection are proper and useful when delivered only to those who can understand them and make a good use of the information given, it is still evident that much harm might be done by such exhibitions before popular

audiences assembled from morbid curiosity. This is especially the case where the action of poisons is treated of. Not long ago a leading physician was put on the stand as a witness in a criminal case, and being asked whether he knew of any deadly poisons which could not be detected or identified after they were swallowed, replied that he did, but he very properly refused to tell what they were. Within a few days thereafter he was besieged by numerous letters asking the names of the subtle poisons. The people who desired this knowledge were evidently those who could have made no good use of it. The more carefully public attention is guarded from such matters the fewer will be the allied crimes. Further, there must be a certain brutalizing tendency in exhibitions of this nature, and the law acts beneficially in forbidding even the public announcement of them. Except where there is a particular and worthy object in view it is best to turn one's attention away from such things and contemplate instead only what is good and wholesome.

THE aspect of affairs in the East, is somewhat more pacific this week, though it is by no means certain that it will remain so for any length of time. The prospect of war has already raised the price of bread-stuffs in this country, wheat having advanced seven or eight cents per bushel, and flour proportionately. From forty to sixty million bushels of wheat are annually brought to the European market through the Bosphorus, from countries on or within reach of the Black Sea. In case of war between Russia and Turkey, this supply will be wholly cut off, and must be replaced from America. It is this possibility which causes the rise in bread-stuffs; and if the possibility should become a certainty, we may expect an advance in price of all kinds of provisions, both foreign and domestic.

THE British Arctic Expedition has returned, having penetrated to Latitude 83° 20', or within about 400 miles of the pole. This is less than a degree further north than the point reached by Dr. Kane in 1854, and bids fair to constitute the limit of extreme northern exploration, the difficulties having been such as to render it nearly impossible for the men to work their way further north either with or without their ships. As this expedition was the most complete and best appointed of any which has ever sailed for the Arctic seas, its failure to reach the pole, and to find the open polar sea is discouraging to further attempts; though such is the fascination connected with the subject, as to render it probable that this effort will not be wholly discontinued.

THE English papers are much exercised over the falling off of the American trade, which is having a depressing effect upon British manufacturers, especially those engaged in the production of various kinds of hardware. Low wages, cheap stock and improved machinery are rapidly operating to reduce the price of American manufactures to such a figure that it is impossible for a nation 3,000 miles away to compete with them. Add to these, a protective tariff, and competition, in many kinds of goods, becomes out of the question. There is no doubt that along with reduced prices, the quality of American productions is improving, and in a few instances, American manufacturers have been able to export and sell in the English market goods which ten years ago could not be produced in this country except at a very large advance in price over those of foreign manufacture. All this is encouraging, and denotes that, as a nation, we are emerging from a state of childhood, into a mature condition. We can now make our own clothes, write our own books, manufacture our own iron and steel, weave our own silks, and supply ourselves with all the necessities, and many of the luxuries of life. We trust the time is not far distant when this nation will be able to throw off all protective tariffs, and say to the world that we can supply ourselves with every thing we need at a lower price, and of a better quality than any thing we can import. This will perfect our national independence, which, till then, is comparative and not absolute.

THE acquittal of Mrs. Irene House, who was lately tried at Trenton, N. J., for the murder of her husband, affords another practical commentary on the working of that bulwark of our national liberty—trial by jury. To be sure, considering the result of the trial of Landis in the same State, for the murder of Uri Carruth, it could hardly be expected that a New Jersey jury would convict a woman for shooting her husband in a fit of passion, and their verdict of justifiable homicide was almost a foregone conclusion from the start; though probably no one believes that Mrs. House committed the act in self-defense. The difficulty of securing a thoroughly impartial trial under the jury system is perfectly well

known to experienced lawyers; and we have often heard members of the bar remark, that the only cases which they wished sent to a jury were those in which the equity was on the opposite side. A jury is liable to be swayed by various influences—prejudice, ignorance, eloquence, or self-interest, and all these disturb the calm, judicial frame of mind which is so necessary to the careful weighing of opposing testimony. Probably the best tribunal in the world is a bench of experienced judges, accustomed to sifting evidence, and discriminating between the true and the false. If such an organization could be substituted for the present jury system, there is no doubt that the administration of justice would be much facilitated. Trial by jury was a great boon to people ruled by an absolute monarch and a powerful aristocracy, and its benefits to the English people, in the early history of that nation, have not been overrated; but with the changed and improved form of society under which we now live, there is a demand for something better.

THE WIND-HARP.

I set my wind-harp in the wind,
And a wind came out of the South,
Soft, soft, it blew with a gentle coo,
Like words from a maiden's mouth.
Then like the stir of angels' wings
It gently touched the trembling strings;
And O my harp gave back to me
A wondrous heavenly melody.
I set my wind-harp in the wind,
And a storm from the North blew loud,
From the icy North it hurried forth,
And dark grew sea and cloud.
It whistled down the mountains' height,
It smote the quivering chords with might,
But still my harp gave back to me
Its tender heavenly melody.
Ah me, that such a heart were mine,
Responsive tuned and true,
When all was glad, when all was shine,
Or when storms of sorrow blew.
That so, 'mid all the fret and strife,
The jarring undertones of life,
My life might rise to God, and be
One long harmonious symphony!

—Temple Bar.

THE SHAKERS AT UNION VILLAGE.

Tom Corwin's Garden Spot—Reform Diet—Weekly Business Meeting—Progress in Shakerdom—Early Persecutions.

[Editorial Correspondence.]

Union Village, Warren Co., Ohio.

THE eccentric Tom Corwin, famed for his eloquence, used to say "Ohio is the garden of the Union; Warren County is the garden of Ohio; and Lebanon is the garden of Warren County." He himself lived in Lebanon, and the Shakers of Union Village were his neighbors—their land (of which they have four thousand and five hundred acres) reaching nearly to Lebanon. It lies handsomely and is said to be of great fertility. Forty tenants help them take care of it, working the land on shares, and still they have many hirelings. Here, as at Pleasant Hill, the "help" occupy small houses in the rear of the Trustee Office. During the evening they made their quarters lively with dancing and music; and I do not wonder that the Shakers, who both lodge and board the greater part of their laborers, are longing for deliverance from the hiring system.

This Society, as well as the Shaker settlements in Kentucky, is noted for its fine cattle, that also feed on blue-grass. Its sales of Short-Horns have sometimes amounted to several thousand dollars a year. The only picture I saw, hung in the Office, and represented a bull imported by the Society a number of years ago. Good stock is in fact a common feature of Communities. With few exceptions they take the lead in introducing the best breeds, and thereby confer great benefits upon the farmers in their several localities.

This is the oldest of the Western Shaker Societies, and was for a long time one of the two largest, numbering fifty years ago six hundred members. Its present membership but little exceeds one-third of this number. Its buildings are generally in good condition. A dwelling-house erected in 1844 of pressed brick is of great size—the main part being eighty-eight by forty-eight feet, and the extension at least one hundred feet. The walks and fences are also in good repair, and signs of comfort and wealth are abundant. Their laundries are models for other Communities. They formerly carried on printing and many branches of manufacturing. They still make brooms, raise garden-seeds and herbs,

prepare medical extracts, and dry scores of acres of sweet-corn for the market. Ten and one-half barrels of the latter have been dried in twenty-four hours by their arrangement of steam-pipes under an immense pan of perforated zinc.

About one-half the members, I am told, are in favor of a reform diet, or the free use of unbolted wheat, oatmeal, etc. This feature of progress I have remarked in a number of Shaker Societies, and especially at Mount Lebanon. Perhaps it started there. At all events, Elder Frederick Evans of that Society has done much to leaven all Shakerdom with hygienic wisdom. I understood him to say he had not tasted butter for forty years. This may indicate that he is an extremist on the subject of diet; but we excuse it when we receive his testimony, that in consequence of the improvements he has made in his own Family at Mount Lebanon, in the drainage and ventilation of buildings and in table fare, etc., the drug-store has been abolished, and sickness is quite an unusual thing. I regretted to learn that tobacco is still used here at Union Village, but its use is confined to the aged members, and it will soon, no doubt, disappear from every Shaker settlement.

Nordhoff, in his "Communitistic Societies of the United States," described a "new departure" which had been made in this Society in the common routine of Shaker life and government, and I wished to inquire into its present practical workings. Nordhoff said that "in the Church Family once a week all the members—male and female, young and old—are gathered to overhaul the accounts of the week and to discuss all the industrial occupations of the Family;" and he added that "these weekly meetings are found to give the younger members a greater interest in the Society." This seemed to me an important step in the right direction; and I am sorry to learn that the weekly meetings have been given up. It is of course the easiest way in many respects to manage such a large Family, to let a few prudent persons decide every thing; but it is also easy to see that it is not the best way to develop the individual members of the Society and draw out their enthusiasm. I heard some regrets that the weekly meetings had been discontinued.

In my visits to various Shaker Societies, I have seen many indications—not specially abundant at Union Village, however—that there is a growing party among the Shakers in favor of radical changes—a party that refuses to reverence customs simply because they were practiced by the early founders. It expresses itself in such experiments as this of the weekly meetings at Union Village; in the agitation of the question of wearing beards; it has even questioned the sanctity of the Shaker cap; and it has already achieved important results. Musical instruments are now found in most of the Societies; flowers are cultivated in some of them for their beauty; houses are built with the best modern conveniences; even the dress of fifty years ago is considerably modified: these and other things indicate that the spirit of change is steadily, though slowly, modifying this people. They will never "keep up with the fashions," nor is it desirable they should; but as the present leaders give place to younger men, great changes in all departments not affecting their foundation principles of celibacy, confession of sins, and communism of property, may be anticipated.

Union Village, like the other Western Societies, had its log-cabin days; and it had more trouble and hardship than any of them in other respects. I mentioned in a previous letter the departure of the three messengers from Mount Lebanon, N. Y., for the scene of the Kentucky revival. They set out on the first day of January, 1805, and made a foot journey of more than a thousand miles, in obedience to what seemed to them a divine call. Their message was first opened in Kentucky; but their great work really commenced here. Guided, as they believed, by Providence, they came to the house of Malcham Worley, a man of wealth and education, who had been a leader in the great revival. Worley received the messengers almost as angels of God. From this spot the work spread into the neighboring States of Kentucky and Indiana, and resulted in the formation of the several Societies. But here, in particular, the Shakers suffered great persecution, especially from professing Christians. Their houses were beset at night; their windows broken; their persons assaulted with clubs and stones; their fences were thrown down; cattle turned into their grain-fields; their fruit-trees cut and mangled; their horses cropped and otherwise disfigured; their barns and stables, containing their stores of hay and grain, burned, as also their place of worship. "Legal prosecutions were instituted upon frivolous pretenses; petitions drawn up, subscribed and laid before the legislature; and finally, to insure suc-

cess to their measures, subscription papers, accompanied by malicious reports, and enforced by inflammatory speeches, were industriously circulated throughout the country, with a view to raise offenses sufficient to expel the believers from the country." And in fact a body of five hundred armed men, accompanied by a miscellaneous crowd estimated at fifteen hundred, appeared before the principal dwelling of the Shakers, and demanded that the Society should relinquish their principles and practices, mode of worship and manner of living, or quit the country. But "the calm, peaceable, harmless deportment" of the Shakers had such a quieting effect upon the visitors that they finally left without committing any abuse. What wonder that the believers recognized the "mighty hand" in their deliverance!

Later they had a great lawsuit, which was described to me by one of their oldest members. Worley had given his property to the society. His relatives set up the plea of insanity. Tom Corwin pleaded their case in court, and used George Fox and Martin Luther for illustrations. The former wore leather breeches and did many eccentric things; Martin Luther threw his inkstand at the devil; but the Quakers would not admit that George Fox was crazy, and Protestants generally would not admit that Martin Luther was crazy; neither could it be allowed that Malcham Worley was crazy, because by a deed drawn by himself he chose to give his property to this peculiar people. The Shakers won the suit.

W. A. H.

ONEIDA COUNTY POOR-HOUSE.

EDITOR AM. SOCIALIST:—The traveler on the N. Y. Central Railroad, going west, about two miles from Rome, looking southward may have noticed a large brick mansion. This is the Oneida County Poor-House. It was my fortune, with a small party, to visit this place a few days ago. The locality is a delightful one and the landscape charming to the eye. About 180 acres of good land belong to the institution. There are between three and four hundred inmates I believe, including about 140 insane persons. We did not expect to find the evidences of luxury and human happiness in such a place, and were of course not disappointed; but we did find cleanliness and order, and more apparent contentment than we had supposed possible in a poor-house. There were signs of suffering and of shattered humanity in its varied forms, but none of hunger and physical want. The Superintendent, Mr. Morrison, was absent, but the Keepers, Mr. and Mrs. Cheeny, were all that could be desired in persons occupying such a post. Every thing showed their care for the unfortunates. While strict subordination was noticeable, a kindly relation seemed, notwithstanding, to exist between the keepers and their subjects. The unkept condition of the poor-houses of the State has been criticised of late, but I think Oneida County escaped censure in this regard, and very justly, so it seems to me. The ventilation of the building was imperfect, especially the large sleeping-room in the attic. This is serious and should be remedied; but aside from this I saw nothing with which to find fault. The male inmates not only work the land but do considerable farm work for their neighbors. The needle-work is done by the better class of the insane women, and Mrs. Cheeny told me that they were only too glad of the opportunity to do this work. If all the poor of our country were as well provided for as those of Oneida County, the question, What shall we do with our tramps? would be easily answered.

H. W. B.

[The answer which our correspondent evidently has upon the tip of his tongue ready for any one who shall ask him the question is, "Send the tramps to the poor-house." But the tramp is by nature and habit a peripatetic animal, with the roaming, "tramping" instinct so developed that life in a poor-house would be of all things most irksome to him. He would not submit to its restraints for the sake of plenty to eat, even if the public would consent to support him in idleness there, which is doubtful. Your regular tramp is frequently a very able-bodied man, and the tax-payers would hardly like to exempt him from earning his own support. We fear the cure for the tramp nuisance will have to be sought in something besides well-arranged poor-houses.]

Ed.]

THE EFFECTS OF PHYSICAL CULTURE.

An official inquiry into the results of gymnastic exercises has recently been instituted at a military gymnastic school in France. The results of the inquiry, which extended over six months, established: 1. That the muscular force is increased, on an average, 15 to 17 per cent., and occasionally from 25 to 30 per cent., while the force has, as we might expect, a tendency to become equal on both sides of the

body. 2. That the capacity of the chest is increased by one-sixth at the lowest. 3. That the weight of the individual is increased from 6 to 7 per cent., and occasionally from 10 to 15 per cent., while the bulk of the body is diminished, thus showing that profit is confined to the muscular system. The increase of muscular force was generally confined to the first three months of the course. During the last moiety a serious diminution usually occurred; and here the dynamometer gave positive indication of the necessity of moderating or suspending the exercises.—*Scientific American*.

ANTIQUITY OF MAN.

THE most noteworthy feature of the meetings of the American and British Association for the Advancement of Science this summer, has been the absence of opposition to the Darwinian theory of the descent and origin of species. The class of scientific men, headed by Agassiz, who have maintained the doctrine of special creation of different species of animals and of man, has dwindled within the last few years, until perhaps Prof. Dawson, of Montreal, is the only representative of extensive reputation left. Last year he made a vigorous onslaught on the theories of evolution, but this year the new school had it all its own way. As must necessarily be the case, however, the acceptance of the theory in its main features has brought its details into the hands of a host of workers who are calling attention to its weak points and suggesting modifications here and there. The doctrine of descent which will be finally accepted, may vary in some important respects from Darwinism as now understood. Mr. Alfred Russell Wallace, who shares with Darwin the discovery of the principle of natural selection, while accepting the physical descent of man from the lower animals, holds that other influences than those which developed animals have developed the mind and intelligence of man. Prof. Mivart, the eminent Catholic naturalist, who holds nearly the same view as Mr. Wallace, in his address to the Biological section of the British Association at Glasgow, made some interesting remarks on the history of the controversy over the antiquity of man and the origin of the species from which we extract the following:

"Many now present remember the time (for it is little more than twenty years ago) when the antiquity of man, as now understood, was universally discredited. Not only theologians, but even geologists, taught us that man belonged altogether to the existing state of things; that the extinct animals of the Tertiary period had finally disappeared, and that the earth's surface had assumed its present condition, before the human race first came into existence. So prepossessed were even scientific men with this idea—which yet rested on purely negative evidence, and could not be supported by any arguments of scientific value—that numerous facts which had been presented at intervals for half a century, all tending to prove the existence of man at very remote epochs, were silently ignored; and, more than this, the detailed statements of three distinct and careful observers were rejected by a great scientific Society as too improbable for publication, only because they proved (if they were true) the co-existence of man with extinct animals!

"But this state of belief in opposition to facts could not long continue. In 1859 a few of our most eminent geologists examined for themselves into the alleged occurrence of flint implements in the gravels of the North of France, which had been made public fourteen years before, and found them strictly correct. The caverns of Devonshire were about the same time carefully examined by equally eminent observers, and were found fully to bear out the statements of those who had published their results eighteen years before. Flint implements began to be found in all suitable localities in the South of England, when carefully searched for, often in gravels of equal antiquity with those of France. Caverns, giving evidence of human occupation at various remote periods, were explored in Belgium and the South of France, lake dwellings were examined in Switzerland, refuse heaps in Denmark, and thus a whole series of remains have been discovered carrying back the history of mankind from the earliest historic periods to a long distant past. The antiquity of the races thus discovered can only be generally determined by the successively earlier and earlier stages through which we can trace them. As we go back, metals soon disappear and we find only tools and weapons of stone and of bone. The stone weapons get ruder and ruder; pottery, and then the bone implements, cease to occur; and in the earliest stage we find only chipped flints, of rude design though still of unmistakably human workmanship. In like manner domestic animals disappear as we go backward; and though the dog seems to have been the earliest, it is doubtful whether the makers of the ruder flint implements of the gravels possessed even this. Still more important as a measure of time are the changes of the earth's surface, of the distribution of animals, and of climate, which have occurred during the human period. At a comparatively recent epoch in the record of prehistoric times we find that the Baltic was far saltier than it is now, and produced abundance of oysters; and that Denmark was covered with pine forests inhabited by

Capercaillies, such as now only occur further north in Norway. A little earlier we find that reindeer were common even in the south of France, and still earlier this animal was accompanied by the mammoth and woolly rhinoceros, by the arctic glutton, and by huge bears and lions of extinct species. The presence of such animals implies a change of climate, and both in the caves and gravels we find proofs of a much colder climate than now prevails in Western Europe. Still more remarkable are the changes of the earth's surface which have been effected during man's occupation of it. Many extensive valleys in England and France are believed by the best observers to have been deepened at least a hundred feet; caverns now far out of the reach of any stream must for a long succession of years have had streams flowing through them, at least in times of floods; and this often implies that vast masses of solid rock have since been worn away. In Sardinia land has risen at least 300 feet since men lived there who made pottery and probably used fishing-nets; while in Kent's Cavern remains of man are found buried beneath two separate beds of stalagmite, each having a distinct texture, and each covering a deposit of cave-earth having well-marked differential characters, while each contains a distinct assemblage of extinct animals.

"Such, briefly, are the results of the evidence that has been rapidly accumulating for about fifteen years as to the antiquity of man; and it has been confirmed by so many discoveries of a like nature in all parts of the globe, and especially by the comparison of the tools and weapons of prehistoric man with those of modern savages, that we can hardly wonder at the vast revolution effected in public opinion. Not only is the belief in man's vast and still unknown antiquity universal among men of science, but it is hardly disputed by any well-informed theologian; and the present generation of science-students must, we should think, be somewhat puzzled to understand what there was in the earliest discoveries that should have aroused such general opposition and been met with such universal incredulity.

"But the question of the mere 'Antiquity of Man' almost sank into insignificance at a very early period of the inquiry, in comparison with the far more, momentous and more exciting problem of the development of man from some lower animal form, which the theories of Mr. Darwin and of Mr. Herbert Spencer soon showed to be inseparably bound up with it. This has been, and to some extent still is, the subject of fierce conflict; but the controversy as to the fact of such development is now almost at an end, since one of the most talented representatives of Catholic theology, and an anatomist of high standing—Professor Mivart—fully adopts it as regards physical structure, reserving his opposition for those parts of the theory which would deduce man's whole intellectual and moral nature from the same source, and by a similar mode of development.

"Never, perhaps, in the whole history of science or philosophy has so great a revolution in thought and opinion been effected as in the twelve years from 1859 to 1871, the respective dates of publication of Mr. Darwin's 'Origin of Species' and 'Descent of Man.' Up to the commencement of this period the belief in the independent creation or origin of the species of animals and plants, and the very recent appearance of man upon the earth, were, practically, universal. Long before the end of it these two beliefs had utterly disappeared, not only in the scientific world, but almost equally so among the literary and educated classes generally. The belief in the independent origin of man held its ground somewhat longer, but the publication of Mr. Darwin's great work gave even that its death-blow, for hardly any one capable of judging of the evidence now doubts the derivative nature of man's bodily structure as a whole, though many believe that his mind and even some of his physical characteristics may be due to the action of other forces than have acted in the case of the lower animals.

"We need hardly be surprised, under these circumstances, if there has been a tendency among men of science to pass from one extreme to the other—from a profession (so few years ago) of total ignorance as to the mode of origin of all living things, to a claim to almost complete knowledge of the whole progress of the universe, from the first speck of living protoplasm up to the highest development of the human intellect. Yet this is really what we have seen in the last sixteen years. Formerly difficulties were exaggerated, and it was asserted that we had not sufficient knowledge to venture on any generalizations on the subject. Now difficulties are set aside, and it is held that our theories are so well established and so far-reaching, that they explain and comprehend all nature. It is not long ago since facts were contemptuously ignored, because they favored our now popular view; at the present day it seems to me that facts which oppose them hardly receive due consideration."

The motto for the week on a little girl's Sunday-school card was, "Get thee behind me, Satan." There were gooseberries in the garden, but she was forbidden to pluck them. Pluck them she did. "Why didn't you," asked her mother, "when you were tempted to touch them, say, 'Get thee behind me Satan?'" "I did," she said earnestly, "and he got behind me, and pushed me into the bush."

CO-OPERATION v. COMPETITION.

THE distinction between competition and co-operation is that competition is a fight for life, co-operation an agreement to live. A state of society in which men must depend for their prosperity upon their skill in out-witting or over-reaching their neighbors, or the wider public, is one of competition. These acts bear the name of "enterprise," "capacity for business," and "commercial success." This is, nevertheless, a state of war. True, there are honorable tradesmen—and emphasis, emphatic and audible, should be given to the fact—who intend to sell genuine articles, and so far as in them lies do so, or execute, as manufacturers, excellent work, and charge only such prices as repay them for their purveying, risks, and labor. But a merchant or manufacturer, who limits the profits he will make, when opportunity occurs of increasing them, is considered "sentimental." If he refused to enter into a combination to restrict the supply in the market, he would be regarded as a very offensive and dangerous person. If he made open opposition to the combination necessary to this purpose, there would be a combination against him by the chiefs of the trade to which he belonged. If possible his business would be paralyzed, and he would be ruined for his stupidity, or obstinacy, or honesty, as the case might be—his "impracticability" is the commercial term for it. The effect of these well-known combinations is the exaction from the consuming public of higher prices than otherwise they would have to pay. This is merely the modern form of levying "black-mail," and it will be described as commercial "brigandage" as soon as men see their way well out of it. Against these exactions co-operation could give the public to a great extent protection. The law affords none. It recognizes the predatory features of competition. In the shop made gay, or the counter illuminated, to beguile a conviction that elegance of the salesroom denotes excellence of the articles, there the public meet the Claude Duvals of the highway of commerce, who dance with the purchaser before troubling him for his purse. Among tradesmen who do this are included many who like it and think it quite right. Others have never given a thought to what they are doing. All they know is that their fathers did it, and everybody does it, and that if they did not accomplish these abstractions, when they can, others will—which is the pickpocket's philosophy when he enters a crowd. There are also honest right-minded, clear-seeing tradesmen who do it, and wish they were well out of it. The ill-meaning and the well-meaning alike know that competition is war. In battle, in civilized armies, men do not aim to kill, but to disable the enemy. Even in a street fight a man may not kick his adversary; in the prize ring certain blows are proscribed as foul. So in a trade, a manufacturer may not steal his materials, nor a dealer sell stolen goods, nor put off one thing for another, nor adulterate with quickly poisonous ingredients; but it is not unlawful to form an Agricultural Implement Makers' Agent Union, to destroy co-operative dealers, and prevent makers selling to, or prevent farmers buying of, any but themselves, and at such prices as the union arrange to levy; nor for fish factors to combine and secure a monopoly of all sales—keeping fish from the poor man's table; nor for gas companies to combine—compelling the public to buy bad gas at a high price; nor for coal owners to combine to maintain high rates—killing the poor, both young and aged, in cold seasons. These and other forestalling arts of gain, regardless of the public interest, are not prohibited nor thought "ungentlemanly." All combinations of the few to the detriment of the many, are merely forms of federated competition. Even if trade-unions combine to force up wages beyond an equitable point, it would be equally plunder of their employer or the public. This competitive larceny of commerce, this venal adroitness, is accorded a certain degree of esteem—as the talent of looking after the main chance. The tone of the public is, however, not so favorable to it as formerly. "Parson Lot" (Canon Kingsley), Professor Maurice, and other eminent and honored clergymen, did, and have done much to discredit this feature of trade. Carlyle, and later Ruskin, have written on behalf of honor in commerce and workmanship, as only men of sincerity would, and as only men of genius could. In Parliament, bills against adulteration are honestly passed against little tradesmen, in the presence of men who on a grand scale adulterate business, adulterate banking, public companies, railway administration, and politics too. It is thought dangerous to society to draw attention to these facts, but it is proof that the public are more with the co-operator than heretofore, that restrictions of competitive resources are devised with a comprehensiveness unknown before. The co-operator approves of these efforts of repression without expecting much from them. He is not so much given to millennial expectations as he is represented to be. He sees that the inextinguishable evil is in the system, and therefore proposes, so far as he is concerned, to conduct trade and manufactures on a new one, in which it shall be the interest of those concerned to study equity and act upon it. He wastes very little time in applying unpleasant names to his neighbors or in delivering homilies to them. To look for general honor in competition, where dexterous fraud or loss and ruin are alternatives constantly presented to men, is the Utopian expectation of those who believe in

the perfectibility of mankind. The co-operator who sees that he must in the main depend on the creation of honest conditions of trade, proposes where it is practicable to exchange the competitive system for a new one. The new one is to bring the public into partnerships in stores, and the workman and the customers into partnership in manufactures.—

G. J. Holyoake, in August "Contemporary Review."

CLAM SOUP.

From the Graphic.

First catch your clams—along the ebbing edges
Of saline coves you'll find the precious wedges
With backs up lurking in the sandy bottom;
Put in your iron rake, and lo! you've got 'em.
Take thirty large ones, put a basin under,
And cleave with knife their stony jaws asunder;
Add water (three quarts) to the native liquor,
Bring to a boil (and, by the way, the quicker
It boils the better, if you'd do it cutely).
Now add the clams, chopped up and minced minutely.
Allow a longer boil of just three minutes,
And while it bubbles quickly stir within its
Tumultuous depths, where still the mollusks mutter,
Four tablespoons of flour and four of butter,
A pint of milk, some pepper to your notion,
And clams need salting, although born of ocean.
Remove from fire (if much boiled they will suffer—
You'll find that india-rubber isn't tougher);
After 'tis off add three fresh eggs, well beaten,
Stir once more, and 'tis ready to be eaten.
Fruit of the wave! Oh, dainty and delicious!
Food for the gods! Ambrosia for Apicius!
Worthy to thrill the soul of sea-born Venus,
Or titillate the palate of Silenus!

W. A. C.

SCIENTIFIC ITEMS.

—SENSATION travels along a nerve at the rate of about two hundred feet per second.

—OUR sensations are always prolonged after their causes have ceased. Thus, a flash of lightning seems to have a sensible duration, and it really has so far as our senses of light are concerned, but the actual duration of the flash is almost infinitesimal. This after-impression lasts longest after seeing a weak light. A strong illumination is followed by an after-impression fading sooner than with a feeble stimulus.

—THE superficial area of the world is 197,000,000 square miles. Of these about 140,000,000 are covered by the blue sea.

—THE heat of the sun does not penetrate the ocean, even at the equator, below one hundred fathoms. Beyond that depth the water is very nearly at the temperature of the place where it sunk to the bottom, and this place is generally near the poles. Consequently the great oceanic basins are filled with water below the freezing point of fresh water, or, at most, only two or three degrees above it. The under-current coming from the south polar regions is much the strongest, and reaches, both in the Atlantic and Pacific oceans, far north of the equator. This is explained by the fact that the northern or land hemisphere is the hemisphere of evaporation, while the southern, or water hemisphere, is the hemisphere of precipitation. Hence the water which is evaporated in the north and precipitated in the south finds its way back in this cold, deep current.

—PROF. J. CLARK MAXWELL has proposed a new mode of protecting buildings from lightning. It depends on the fact that the space inclosed by a net-work of conducting wires becomes so equalized in its electrical conditions that if lightning strikes it at any point it is at once dissipated, the resulting effect being simply a raising or lowering of the potential of every thing inside with respect to the earth. A copper wire built into the wall, carried around the foundation, up each corner, along the gables and ridge of the roof, forms a sufficient net-work to protect the contents of the building from injury.

SALUTATIONS.

The Jews said "shalum"—peace. The Greeks, "chaire"—be glad. The Romans, "vale" and "salve"—be strong and be healthy. The Genoese said, "Sanite e guadagno"—health and gain. The Neapolitans, "Crescete in sanita"—grow in piety. The Russians say "rab vash"—your slave, and "kholop vash" your serf. The French say, "Comment vous portez-vous?"—how do you carry yourself? The Germans, "Wie gehts?"—how goes it? "Leben sie wohl"—live well. The Italians, "Come sta?"—how do you stand? The Chinese, "how is your stomach?" The Egyptians, "How do you sweat?" The English, "How do you do?" The Yankees, "How dy'e?"—*Baltimore Bulletin.*

Union evangelistic meetings are held every Sunday, in Chickering Hall, New-York city. The meetings are in con-

tinuation of the labors of Messrs. Moody and Sankey, and have the coöperation of clergymen of all denominations. It is reported that the hall has been engaged for three years, in connection with this movement, and that the Rev. Samuel Colecord is to have immediate charge of the meetings. The Rev. Drs. Talmage, Tyng, Jr., Fulton, Duryea, Hepworth, and MacArthur, are among those already announced to preach in the hall.—*Sunday-School Times.*

More than two thousand children are in the Orphan Asylums, at Ashley Down, Bristol, England, which Mr. George Müller has now conducted for some forty years. £467,585 have been given, in all, for the support of these asylums, and this without any direct appeal from their founder, for money, made to any individual. There are 29 Sunday-schools and 75 day-schools connected with these asylums. The aggregate membership of these schools, from their beginning, has been 53,463, and the total contributions in aid of the schools, together with that given for the asylums, is more than £710,000 sterling.—*Sunday-School Times.*

The son of Madam Ristori has adopted the profession of a painter.

The fire-fly only shines when on the wing; so it is with the mind; when once we rest we darken.—*Bailey.*

The Cunard Steamship Company have bought a large site in Boston for landing stage, wharves, etc. Boston is getting brisker according to latest advices.

"My Lord," began a pompous young barrister, "it is written in the book of Nature—" "On what page, sir—on what page?" interrupted the judge, with pen in hand.

An eccentric old fellow, who lives alongside of a graveyard, was asked if it was not an unpleasant location. "No" said he. I never jined places in all my life with a set of neighbors that minded their own business so stiddy as they do."

It was a pungent answer given by a Free Kirk member who had deserted his colors and returned to the old faith. The minister bluntly accosted him, "Ay man, John, an' ye've left us; what might be your reason for that? Did ye think it was na a guid road we was gawn?" "Ou, I dawr say it was a guid enouch road and a braw road; but, O minister, the tolls were unco high."—*Scotch Paper.*

A SIGN OF TIMES.—Boy:—"I say, guv'nor, wot are happles?" Tradesman:—"A'pennies; a'pennies each!" Boy (with dignity):—"Aw—wot are the—aw—nuts—aw?" Tradesman:—"Wot d'yer mean, yer young—?" Boy:—"All right, sir! Keep yer 'air on! I on'y wanted ter compare yer prices with the co-operative stores, where I gin'rally deals?"—*Fun.*

THE RICE FIELDS.—It is estimated that the rice culture in Louisiana employs 30,000 people on 1,200 plantations, producing a crop worth \$3,000,000, and developing business to the extent of \$10,000,000. Sugar culture employs three or four times as much capital, and a larger proportion of labor, producing a crop worth from twelve to fifteen millions.

SOMETHING TURNING UP.—"When China and Japan are importing our manufacturing machinery and sinking mines; when India has hundreds of thousands of spindles propelled by native coal, and the United States has set to in earnest to develop her mineral resources, and to work them up with their own machinery, he is a foolhardy Englishman who any longer hugs himself in commercial security, and lives, like Mr. Micawber, in the confidence that 'something will turn up.'"—*Capital and Labour.*

WOODEN SPOONS.—The *Journal of Applied Science* says: "In a work describing the present condition of the domestic industries of Russia, M. Weschniakoff states that not less than thirty millions of wooden spoons are annually made in that country, the industry having its great center in the district of Semenow. Poplar, aspen, maple, and box are the woods used for this purpose, and the cost of the spoons varies from about twenty shillings to four pounds per thousand.

A Minnesota firm has adopted a new method of doing business. No books are kept. When a customer desires credit he goes to the desk and borrows the money, for which he gives his notes payable with interest. He then buys his goods and pays for them.—*Evening at Home.*

SUMMARY OF NEWS.

HOME.

The Big Horn and Yellowstone campaign against the Indians was brought to a close on the 24th, by the return of Gen. Merritt's command to Red Cloud Agency, with 500 Indians, 700 ponies, and a large number of arms, which they had captured.

That part of the Sioux tribe of Indians residing at the Red Cloud Agency, removed a short time since to a point on Shadron Creek, about twenty-five miles distant, and refused to return; sending their squaws with a few "bucks" to the agency for their provisions. Gen. Crook becoming convinced that the Indians under Red Cloud and Red Leaf were pre-

paring to depart and join the hostile Indians in the North, sent out a force of United States troops and surrounded them. The Indians were escorted back to the agency and disarmed, and dismounted. Red Cloud was then deposed, and Spotted Tail, who has been steadfast in his loyalty to the Government, was made head chief. Spotted Tail promises to supply all the warriors that Gen. Crook needs in the coming campaign.

It was announced on the 25th inst. that the Continental Life-Insurance Company of New-York had failed. Their failure has much surprised the public as they have been considered a very reliable company, their assets being \$6,000,000; a surplus of \$710,000, with more than \$50,000,000 insurance in force, and a yearly income of \$2,500,000. The cause of their failure is said to be the decline in real estate, in which they had about \$800,000 invested, and the recent decline of first bond and mortgage securities of which they had purchased \$1,300,000. In consequence, the company found itself unable to meet its losses and sustain its "reserve." In order to prevent the company from being put into the hands of a receiver, an application was made before Judge Pratt, and Mr. John J. Anderson was appointed sole manager of the company. Though the company has large assets, these are not at present available, but under Mr. Anderson's management it is hoped that all losses will be made good and the policy-holders will be protected.

As the time for the Presidential and New-York State elections draws nigh, the excitement in the political parties of the United States increases, and to such an extent that the great daily papers of the country are largely taken up with political speeches, accusations of every description against the candidates, and reports of the difficulties in the South between the negro and white population, to settle which and protect the lives of the negroes, the Government has found it necessary to send troops into some of the Southern States. Also the number of election frauds increases, such as the issuing of false naturalization papers, illegal registration, and the issue of fraudulent tax receipts. Of the latter a specimen is shown in the reported arrest of Henry Marcus, Treasurer of the Philadelphia Democratic City Executive Committee while conveying 50,000 such bogus receipts to a printing house, he having secured the proper paper with the water mark "Personal tax, 1876" on it. It is understood by both parties that the coming election will probably be a very close one, and both are making strenuous efforts to carry the election in favor of their respective candidates.

The expedition to the North Pole, which was sent out by the English Government in the spring of 1875, under command of Capt. Nares has returned. The *Alert* and *Discovery*, the naval steamers employed in the expedition, took the same route that was taken by Captains Kane, Hayes, Hall and other explorers in the Arctic regions. After reaching the north side of Lady Franklin Bay, where good coal was found, the *Discovery* was left in winter quarters, and the *Alert* pushed on to latitude 82° 27' where she wintered. At this place the Arctic night lasted over twenty weeks, and the temperature continued at 59° below zero for two weeks, and once fell to 73° below zero. From the point reached by the *Alert*, sledge parties were sent north, east, and west. The party going north attained a latitude of 83° 20' the highest ever known to be reached. The ice was so rough that a mile a day was the limit of progress, and the greatest suffering from cold was experienced by the men, four of whom died from its effects. The most northern point of Greenland seen was in 82° 57'. Beyond that point all was ice. Many important scientific observations were made during the winter, and valuable collections of specimens in natural history were obtained. A specimen of wheat was also brought home, from that deposited by the *Polaris* of the American expedition. The following from the New-York *Times* gives the opinion of Capt. Nares as to the impracticability of reaching the North Pole:

"London, Oct. 28.—Capt. Nares, commander of the Arctic Expedition, has sent a telegram to the Admiralty, announcing his return. His dispatch contains only the following additional particulars of the voyage: 'The Polar Sea is never navigable. The ordinary ice averages eighty feet in thickness. Animal life and the northerly migration of birds ends south of Cape Columbia. A memorial tablet was erected to Capt. Hall, of the *Polaris* Expedition, at Polaris Bay. Esquimaux traces cease on the west shore in latitude 80° 52', whence they cross to Greenland. The impracticability of reaching the North Pole was proved.'"

FOREIGN.

A conspiracy formed to overthrow the reforming government of Turkey, has been discovered at Constantinople.

Reports from India, concerning the crops in seven districts, inhabited by 6,000,000 persons, are, that they have entirely failed, and the want of rain prevents the sowing of the winter crops.

The difficulties between the cotton-spinners and mill owners of Lancashire have been settled by the retirement of the operatives from the position taken by them at their former meeting, and the threatened lock-out is averted.

President Espailat of the San Domingo Republic has been deposed and Ex-President Gonzales restored. The deposition was accomplished at the Capital without the firing of a shot, though it is feared that Gen. Luperon, who is still holding Porto Plata in favor of Espailat, will not give up without a struggle.

The condition of the Eastern question has assumed a more peaceable tone the past week. It is now expected that the Porte will accept the six weeks' armistice proposed by Russia, on condition that the armistice be prolonged at the end of that time, another six weeks, provided the negotiations then require it. To this condition Russia, it is reported, has consented, and the German Government has expressed its support of such a move. The Porte stipulates that all the powers unite in advising the armistice, and its final acceptance by both parties depends on the coöperation of the remaining powers. The results of the past week's fighting between Turkey and her revolting provinces have been the advancement of the Turks against the Servians, and also against the Bulgarians, but the Montenegrins have repulsed the Turks with considerable success. In consequence of the attitude of imperiousness in control of the army taken by Gen. Tchernayeff the Servian Minister of War, M. Nicolich has resigned, but as yet his resignation has not been accepted by Prince Milan.

SOCIALISTIC NOTICES.

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